

ism which may well suggest the question, "Where was your religion before Luther?—*Bishop Cox.*"

A DENOMINATIONAL journal seems to think the repetition of baptism and ordination are not unknown in the Church. We have yet to hear of an authentic instance of the one or the other. We believe in one baptism for the remission of sins, and the practice conforms to the faith. Where an alleged baptism was altogether invalid, and therefore no baptism, real baptism may be administered; or where there was a strong doubt if there had been a true baptism, hypothetical baptism might take place, the very formula saying: "If thou art not already baptized," etc., but never a repetition of a baptism. No one really ordained after the manner of the apostles would be, upon seeking to enter the ministry of the Church, re-ordained. A few simple Church tracts in the office of some of these journals would often save them from mortifying mistakes.—*Selected.*

### THE BISHOP OF ELY ON EPISCOPACY.

"THE Church of England as a branch of the Church Catholic holds the perpetuation of the apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continued existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant, because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than

any sect or society for adhering to the fundamental principle on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down to us from the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be disavowed from the name of St. John." Without pretending that the Holy Ghost is not pleased to operate through other ministries, recognizing thankfully the plain manifestations of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips, when, accepting the language of Cyprian, "*Episcopum in ecclesia esse et ecclesiam in Episcopo*," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments."

A LEASE for 999 years has just expired in England, and the property has reverted to the original owner who leased it, namely, the Church of England. It is thus legally decided that the Church of England has had a corporate entity since the time of Alfred the Great, and that it did not, as has been supposed by many originate in the time of Henry the Eighth.